Supplement to World Call

VOLUME IX MAY, 1927 NUMBER 5

# The Missionary Situation in China

## Things to be Remembered

By STEPHEN J. COREY

IN SPITE of the temporary calamity which has come upon the work, missionary expenditure has not been wasted. The missionaries have for the time being come away from their stations, but the church remains, and the Chinese Christians are carrying on with devotion and sacrifice.

2. The missionaries, as a group, are not coming home. Those whose furloughs are due, or nearly due, are quite naturally coming to America. Two or three others are coming because of especial disturbance to their work. All left their posts only when it was impossible to stay any longer. In every case, as far as we know, they were the last Americans to leave. Many of them endangered their lives by remaining as long as they did.

3. There can be no decrease in the regular budget of missionary expenditures for China because of the present situation. Outside of the support of the missionaries, who will continue in readiness to return, the missionary expenditures for the Chinese workers and the upkeep of the work will of course need to continue. Our obligation to the Chinese Christian leaders is quite as definite as our obligation to the missionaries. The Chinese will carry on the evangelistic and other work under more serious difficulties than formerly and with the added problem of revolutionary prices in connection with living conditions. The Chinese churches will be hard hit and unable to give as liberally for a time. The fact that the mission schools are temporarily closed does not mean that expenditures in connection with them are diminished. The native staff of teachers must be kept together in order that the schools may be opened as soon as possible. The larger part of the support for these institutions came from the fees of the students. This income is for the time being entirely gone. The money usually sent from the Society for the schools will need to continue in order that the Chinese teaching staff with whom we have contracts for the year may be sustained, the same as the missionaries are. These Chinese leaders will be reorganizing and reopening the schools just as soon as possible.

4. Although it is impossible as yet to estimate the property losses in our China mission, we know that they will be severe. Definite cables have indicated that the buildings and homes in Nanking, Luchowfu and Chuchow have been looted and some of them burned. About Wuhu and Nantungchow we do not know. In Nanking, apparently the only buildings escaping the looting were those of Gingling College.

5. The missionaries in most cases have lost everything. Their homes have been looted, their personal effects are gone, and in many instances even their clothing.

We must remember also that the Chinese Christians, especially the leaders, have in many cases suffered even more than the missionaries. Many of their homes have likewise been looted and in the heat of the clashing between armies they have suffered serious persecution. We know that in the time of danger these brethren eagerly faced possible death in order to protect the missionaries whom they loved.

6. The missionaries who have temporarily moved to Manila and Tokyo are improving their time. They are keeping up their study of the Chinese language and equipping themselves in a better way for return to their work. They will likewise be aiding the missionaries on the fields where they stop.

7. Just when the missionaries can return to China is uncertain, but the present crisis will without doubt be temporary. It is thought it may be a year before conditions will be settled enough to resume work.

8. The estimate of financial need in the present emergency in China is being carefully and conservatively made. Only the absolute necessities will be asked for. We must remember that in war conditions there are always unexpected needs. Something of the spirit which we put into our self-forgetful appeals for the needs at the front during the World War must express itself in the churches during this hour of crisis for Christian work in China.

### A Veteran of 41 Years Writes

S. S. President Madison, April 4.

We have lost a great deal, cattle, bees, Kuling house, household furniture, etc., etc.

I have been meditating on the text, "Take joyfully the spoiling of your goods."

The Lord blessed us in giving us the courage for the ordeal in Nanking. Not even delicate ladies screamed or showed signs of fear.

W. E. MACKLIN.

Mrs. Macklin adds: It was a *miracle* the Nanking people got away alive! Praise the Lord!

# The Ordeal of Nanking

By SEARLE BATES

**Professor Bates is one of the representatives of the Disciples of Christ in the University of Nanking. He is a son of President Miner Lee Bates of Hiram College, Ohio. On graduating from Hiram he was awarded a Rhodes Scholarship in Oxford University, England. After completing his work in Oxford he accepted appointment to Nanking under the United Christian Missionary Society in 1920.**

**This illuminating article was written on shipboard between Shanghai and Kobe, April 1 to 3. In a covering letter the author says:**

**The suddenness of the outburst at Nanking has been such a shock to those who were in it and to the press of the world that there is a revulsion from China bound to hurt the right relations of Christian people with the Chinese. Again, many missionaries are returning to America immediately, some from necessity and some from discouragement—all of whom will more or less consciously justify their return by emphasizing the evils from which they are withdrawing. I am continually hearing that "We must tell the churches the truth regarding the awful conditions in China." Yes, but let it be the whole truth, faced in a Christian spirit, never forgetting the good in the midst of the bad. Things may grow worse instead of better. But did Jesus and Paul demand ideal conditions for their ministry, and say they would quit if they did not get them? If we have to flee into the next city, all right. But we will go back when we can, meanwhile sustaining the Chinese who bear the burden and can't enjoy the luxury of escape.**

THURSDAY, the 24th of March, dawned bright and relatively quiet after the three days of heavy firing just outside the city to the west and south. Such northern troops as had retreated through the city were in good order; and the dread of destruction at their hands was miraculously changing into the joy of deliverance. During the night the victorious nationalists had begun to enter from the South Gate, and by six o'clock they reached the Drum Tower in regular ranks. But the flames of old resentments would not be denied, and fanned by new stories of the wrong acts of foreigners in China, they burst forth in violence. Bands of soldiers, with the permissive connivance of some of their officers, and with the aid of confederates from the rabble and ultra-radical groups of the city, started out to sack and to burn. The Japanese Consulate, next the university, was among the first to suffer. The building was plundered, several Japanese were wounded, and the Consul was saved only by the slightest margin from shots fired directly at him.

Soon the soldiers were scattered all over the city, following their eager guides to foreign buildings and to the homes of some Chinese, usually men connected with mission enterprises. It is impossible to tell the full story of the savagery, the suffering and the heroism of the next few hours; it would comprise a hundred minor epics, each of eternal import to the little group of characters who lived it through in concentrated distress and joy. Some public mission buildings were wrecked, though many were preserved with little or no damage. Practically every residence of missionaries was utterly looted, in some cases even to the staircases. Ten mission buildings were burned. This general injury to property gives some idea of the extensiveness of the violence of that morning, and of the numbers of brutal men who were acting against the foreign mission centers. Similar damage was done to foreign business places near the river. The British and the American Consulates were completely pillaged, and a restricted number of Chinese houses also suffered. Even hospital equipment was plundered and patients were looted.

What of lives? The unrestrained soldiery were mainly Hunanese, noted for their turbulence and impetuosity, and notorious for their anti-foreign vehemence. They had concluded a hard campaign with forty-eight hours of continuous attack against an army which was making extensive use of white Russians. Some few appeared to be drunken, and all were mad with fatigue; while there was provocation for any sort of action against foreigners. Obviously there was no organized program to kill foreigners or not one could have escaped; but there was a readiness to resort to reckless firing whenever it would help the process of plundering, and a thousandfold threatening of death throughout the affair. Dr. J. E. Williams, vice-president of the University of Nanking, was half-carelessly shot through the head when he dallied in giving his watch to soldiers whom he was trying to dissuade from injuring university homes. Two French fathers were killed and two Englishmen who were officers of the port. Miss Anna Moffet, secretary of the Presbyterian mission, was twice wounded by wanton firing at a range of a few feet. The British Consul was wounded, and a number of others suffered minor physical injuries.

Scores of missionaries faced guns again and again, had shots fired over their shoulders or in their rooms, and were pressed about with bayonets and rifle muzzles. Death was very near on every hand, so that lesser things than life itself and integrity of spirit fell quickly from mind. If the soldiers had worked their will without intervention, it seems that few could have survived. For although robbery was a primary motive men of this type, when disappointed, would stop at little; and when the same foreigners were visited by successive bands of soldiers, the later ones were desperately resentful at finding nothing worth while. Some were held for ransom for varying periods and under varying conditions; others were delivered by some accident or new opportunity which called their persecutors on; and there were many instances of escape for which no human explanation is evident.

Of the active agents for deliverance, three were of special importance. Chinese friends appeared from every side to render all possible help at great peril to themselves; they were of every sort and class, from the humblest to the greatest. They hid foreigners in their own houses, they guided them to places of concealment, they provided information and food for those completely cut off, they paid scores of ransoms from petty sums to hundreds of dollars, they pleaded with soldiers who were in the act of shooting, they stepped between missionaries and their attackers. These actions endangered them for the moment; and as they well knew marked them for later persecution. There were no distinctions in this heroism, but perhaps the largest and most conspicuous group was from among the students and Chinese faculty of the university, who gave abundant individual aid, and painfully through twenty-four hours gathered all foreigners from the interior of the city into a university building for such protection as they could provide. The number of Chinese who helped at great risk went into many hundreds and is an impressive evidence of what Christian work meant in Nanking. There was equal joy over those who acted in gratitude to men who had especially befriended them, and over those less close who met need with equally courageous humanity.

The other groups of helpers were official in character, both Chinese and foreign. Several of the southern officers did the best they could to save foreigners from the roving bands of troops, often at considerable risk to themselves, and finally took the responsibility for protecting the large group gathered in the university building. The pity is that they were too few and usually too late to cope with the forces of destruction; nevertheless their services were beyond value. During the early afternoon the American Consul and some forty others were surrounded on a hill within the wall but near the river. The

British and American warships were most eager to deliver them with skilled gunnery; but for the sake of the larger group of missionaries in the center of the city, the Consul continually refused such help, even when southern bullets were whizzing at his party from every side. Only when hostile soldiers entered the house which was serving as refuge did he signal for shells. The troops were quickly driven off by a well placed barrage and the fugitives were lowered over the wall in baskets and improvised slings to a landing party of sailors who got them to the ships. A few shells were sent to other points of military importance in the city. After the beginning of this naval firing bugles sounded and the bands of looting soldiers stopped their evil work to join their units. From five o'clock the city was relatively quiet. American official help was completed next day when whatever good intentions the southern generals had were encouraged and quickened by ultimatums insisting upon prompt deliverance of all foreigners to the river. So at sunset on Friday, the 25th, with a small escort of southern troops in carriages provided by the earnest Red Swastika Society, 120 persons from the missionary families reached the Yangtze and were made as comfortable as could be on board destroyers and other British and American warships, which as soon as possible provided them with transportation to Shanghai. Given the conditions, naval aid was the least of evils, and perhaps averted an international catastrophe; but its connection with missionaries must always be dubious and many Chinese have heard only that foreign guns fired upon their countrymen.

In telling of help from so many eager and able protectors we have gone ahead of the story. From ten o'clock on the morning of the fateful Thursday, foreigners were slowly escorted from places of danger and of hiding to a university building. Students took the lead in the dangerous work, aided by faithful servants and Chinese friends and in some cases assisted by army officers. Fortunately a considerable number of missionaries, especially of women and children, had previously gone to Shanghai, upon warnings from the Consul issued in fear of what the defeated northern troops might do. The remainder were carefully checked up and inquiries and searching groups of Chinese were set in action. By noon perhaps fifty had been gathered. Unhappily in making other efforts to meet the situation, the most friendly officer felt it necessary to leave the university for a time. Cowering in third floor closets underneath the rafters, the foreigners sought cover from bullets fired through the windows and into the roof. Students pleaded nobly for relief, but the doors were crashed in, and with shouts of "Kill the foreigners!" the soldiers rushed up the stairs, firing as they came. Death loomed near. But amid much impatience and disputing and with further intervention by the students, the soldiers were content with threats and removing what few articles could still be taken from the persons of their victims, such as clothing and glasses, even from the children. In quick succession two other bands of soldiers went through a similar process, making free use of guns and bayonets. Thus the promised safety seemed an illusion, and the future a gloomy question.

But higher officers were brought in by university Chinese, and student members of the revolutionary party (Nationalist) were most active in securing relief. It is impossible to know to what extent safety was due to them, and how much to the effects of the shells from the river. The university staff provided food, and while parties worked till eleven at night bringing in other foreigners from straw-piles, coal-bins and rafters, committees pressed negotiations with political and military officials. Each new arrival in the building was greeted in the third-story refuge with hearty rejoicing, for some had been reported killed or entirely missing. Certain of the faithful Chinese were sought as "foreign dogs." That night over a hundred missionaries were spread out in two rooms, "practising communism," as they cheerfully reminded themselves. Anxious hearts and strained nerves battled against fatigue, and won the victory of sleeplessness, aided by concrete floors, the occasional cry of a child and the steps of nurses and doctors. The next day was quiet, so that a few could venture from the building escorted by students, in the hope of regaining a few personal papers from the refuse which was the physical remains of a home, or in order to have some last words with Chinese friends and leaders in the Christian enterprises. In the afternoon all were ordered to the river. Negotiations between the admirals, consuls and Chinese officers were still in progress; while both the Nationalist and the foreign authorities desired testimony from individuals as to what they suffered. Within thirty-six hours all the refugees were started for Shanghai by one craft or another, and by the morning of Monday, the 28th, all had reached the unhealthy armed peace of the metropolis. All the ships were fired upon at various points along the journey. The one real mishap was poisoning (probably ptomaine), which incapacitated a number of sailors and converted more than thirty refugees into hospital cases, besides giving the others some unhappy hours.

Everyone who passed through these days has a new assurance of the things that abide, of faith, and hope, and love. Each has seen the inability of death to conquer spirit, and has lived peace in the face of those who took up the sword. Little or no personal property, whether the irreplacable pictures and keepsakes, or the furniture, books and clothing, slowly gathered through years of economy, remains for scores of homes. But for most, the pain and the losses can be forgotten in the devotion of Chinese, and in the fellowship of suffering which united them with the thousands of Chinese who are victims in each campaign of brutal soldiery. If only love and helpfulness can continue between the Christians of the West, and the Christians as well as all who need help in the crisis of China, the wounds can be healed and the temporary breaks restored. Each man and woman who shared in this experience is proud to be one of the group in which he saw so much fortitude and good cheer, such forgetfulness of self, such complete restraint in the midst of utter provocation, so little bitterness or complaint. Not one woman became hysterical; not one man let slip the timely blow which would have been natural but would have increased the danger to all; none, even the youngest, caused others to be unhappy because of his own sufferings or discomforts. Each can testify of his fellow-workers that there are still missionaries ready to bear all things and to carry one another's burdens without fainting. Chinese and Westerners revealed to each other and to themselves depths of character too seldom realized in daily duties; and when the common life can be restored, there will be yet richer fruits of Christian effort.

### Mary Kelly's Sorrow and Joy

Shanghai, March 24

Things seem so unimportant in the face of the other big issues.

If I had not known that men would risk, their lives to save me in case of danger I think I could not have come away. (This heroine of three decades was crippled years ago, but has never relaxed in labor or in faith.—Editors.)

There has been the tramp, tramp, tramp of soldiers past our doors for weeks.

When we got to the bridge, there hung a head. When we got to the river, there hung another. When our carriage stopped, off to the left lay seven headless bodies.

It is such a comfort to know that you are all praying for us.

Such crowded days of course had their lighter sides. One soldier consumed bath salts as foreign candy; another discovered the powers of a telephone in a school building, and promptly tore out the receiver in order to carry in his pocket the new invention which he had mastered. One looter was seen preserving the symmetry of a mantel he had stripped, with a candlestick in either hand and a French clock dangling from his mouth; another took the top off one beehive; a third was impatient at the slowness with which his victim wrote a

check, and seized the entire book of checks unsigned. On the second day, one man's servant proudly brought him some property that had been rescued; a mortar-board from academic dress, three shoestrings, and a motto to the effect that "The Beauty of the Home is Order."

And the future? Just now one thing matters above all else, namely, that conditions in Nanking and its region shall permit the Christian leaders to continue with reorganized effort to work at their tasks. They are imperiled by the aid given to foreign colleagues, by the general anti-Christian and anti-foreign agitations (which up to April first have not been serious in that part of China) however, by the possibility of open war with foreign countries over the problems of the unequal treaties and the pressure of the Nationalist program, and the possibility that American Christians might lose their nerve and withdraw helpful good will at the time of greatest need. Most of the mission groups have able Chinese who will do something worth while if given half a chance. Much depends upon the struggle between violent and moderate factions in the Nationalist Party, and upon international attitudes. It seems that the work of missionaries in the Yangtze Valley will be impossible for some months at least. Therefore, all who are discouraged or who have personal reasons for doing so, are practically free to return immediately to America, whatever may be their hopes for the ultimate future. A considerable number will stand by in Japan or the Philippines for several weeks or months, to assure themselves of the possibility or impossibility of again taking up their work within a reasonable interval. A few, especially such as have administrative responsibility, will remain in Shanghai for the time being, in order to be in close touch with the Christian Chinese in leading positions. When missionaries are able to return, whether in a few months or a few years, it will be in smaller numbers, and as helpers to Chinese Christian organizations, only as fully acceptable to them and to the Chinese government. The old order is gone, and the new one for which we have prayed and builded is now come with violence. The foreign warships and the superfluous Chinese armies alike are temporary.

The need of China for character, for knowledge, for health, for the inspiring power of Christ, is as great as ever. There are noble Chinese who are striving to meet that need, and no day of crazed violence shall keep us from aiding them to the limit of our faith and power. These troubles of the present are formed in the complicated evils of the past; but men can and will transcend them.

# A Call to Thanksgiving and Fellowship

EVEN before the fateful March 24 many of our brethren were extremely anxious about the personal safety of our missionaries in the danger zone of war-torn China. When the public press blazoned round the world the reports of the murder and robbery of missionaries in Nanking, of the desperate steps taken to rescue them and of the continued peril of others, our anxiety became intense. Day by day we watched for cablegrams. As our concern regarding the Nanking group was relieved it became more intense for those elsewhere. Now at last, April 20, the cables report the last of our missionaries safe in Shanghai!

Surely the whole brotherhood will want to join in prayers of thanksgiving for such a wonderful deliverance. The restrained and self-effacing statements of those whose lives were marvelously spared reveal only a fraction of what they endured and escaped. Heroes are always modest. Let us thank God that they are spared for further service!

Immediately after the reports of the disaster at Nanking appeared in the public press, inquiries began to reach the office of the United Christian Missionary Society regarding the financial emergency thus created. It was clearly manifest that four kinds of heavy losses were necessarily involved. First, losses of personal effects of the missionaries. Second, expenses involved in the enforced travel of the missionaries from Nanking, Wuhu, Luchowfu, Chuchow and Nantungchow to Shanghai and thence to Japan, the Philippine Islands or America. Third, the rent of temporary homes and the increased cost of living for possibly a year away from their homes in China. Fourth, the loss to the mission in the looting and burning of buildings and equipment. It will be weeks and possibly months before the full extent of this fourth item can be determined. The buildings and equipment held by the United Christian Missionary Society in the five Chinese cities where its work is located, including the society's share in union institutions but excluding land values, is over $650,000. Whatever rebuilding and repairs may be found necessary will have to wait not only for complete reports but also for the formulation of future plans.

The first three forms of loss are immediate and inescapable. The missionaries must be transported to their appointed places and then clothed and housed and fed. And there are no margins or reserves in their narrow salaries for such extra expenses. It was hard enough for them to make ends meet in the regular order at their several stations.

The minimum estimate of the amount needed at once is $75,000. Of this, $29,000 will be required for travel, rent and extra living expenses and $46,000 to replace clothing and other personal effects immediately required by the missionaries.

It is suggested that Sunday, May 8, be made a day of thanksgiving and of fellowship: thanksgiving for the triumphant faith of our brethren the missionaries and the Chinese Christians, and for the miraculous sparing of their lives when the death of many seemed imminent and through the three weeks of anxious waiting until those in remote Luchowfu reached Shanghai in safety; fellowship with the missionaries in their present privations by special cash offerings for their travel, clothing, rent and living.

Of course these offerings must all be over and above all regular contributions, every dollar of which is fully required by current budgets. They should be remitted promptly to the United Christian Missionary Society, 425 De Baliviere Avenue, St. Louis, Mo., and designated "For the China Missionaries."

FROM Maine to California the answers came rolling in on the "My, How the Child Has Grown" contest. And as widely scattered as the contestants were geographically, even more scrambled were the replies. The "gentleman in the plug hat" seemed to cause the most widespread confusion. It was none other than our own handsome editor! The only one universally recognized was genial Robert M. Hopkins, who seems to have retained to this day the same angelic expression of his boyhood.

The honors for the first correct identification to reach the office go to Mrs. W. C. Smith of Indianapolis. Her letter came in on the morning mail of March 29 and, although the first correct answer, was the seventh reply to reach us.

Here is the answer to the human puzzle: (1) Daisy June Trout, (2) Joy Taylor, (3) John R. Golden, (4) F. W. Burnham, (5) C. M. Yocum, (6) M. H. Gray, (7) F. E. Smith, (8) W. R. Warren, (9) H. B. McCormick, (10) Robert M. Hopkins, (11) Mrs. Affra B. Anderson, (12) H. B. Holloway, (13) Mrs. J. M. Stearns, (14) Jesse M. Bader, (15) Helen C. Goodrick, (16) S. J. Corey, (17) Grant K. Lewis, (18) C. W. Plopper, (19) Lela E. Taylor, (20) John H. Booth.

## Our Cover

Is a copy of the famous statue "Inspiration," done in marble by Kathleen Beverley Robinson, which stands in the Art Institute of Chicago, through whose courtesy we reproduce it. This issue, our Youth Number, has been constructed largely as an interpretation of the so-called youth movement rather than as an outlet for youth's expressions. It is hoped that it will serve as an inspiration for both young and old to more fitly appreciate each other's contributions.

## Detroit Speaks Up

WORLD CALL,
St. Louis, Mo.

Gentlemen:

Enclosed I hand you a check for $16.50 to cover cost of eleven subscriptions to WORLD CALL, nine copies to go to the Detroit Public Library, and one each to the Y. M. C. A. and the Y. W. C. A., Detroit. These are renewals with the addition of one copy to the Public Library.

We recently made inquiries at the Public Library to determine if it would be best to continue these subscriptions and learned that all the branch libraries to which they were distributed report constant reading of the magazine, and one newly established branch library has asked especially to have WORLD CALL on its reading tables.

Very truly yours,
MRS. EARL GREENWOOD,
Secretary of the Union of Women's Missionary Societies.


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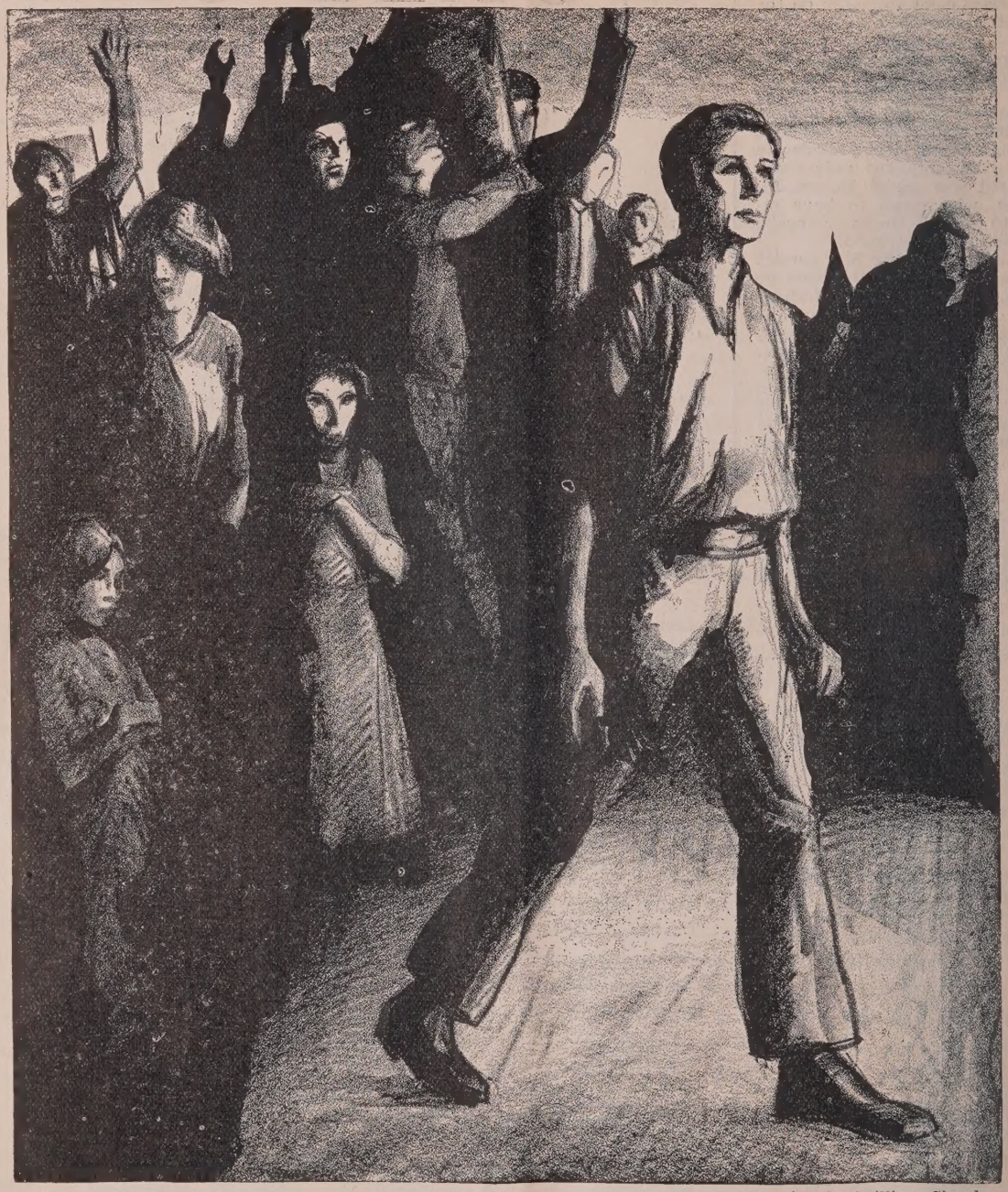

*Courtesy of The Survey* *Drawing by William Siegel*

Youth